/12 cont'd/

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Noyans, Bagaturs, Beks and Tegins, all the aristocracy now became the Vassals of the clan of Mongol and accepted its name. For the first time the united nation had a common name and the name soon became so glorious that every nomad was proud to call himself a Mongol. /Cited in English./

A similar custom existed among the T'ou-jen. Indeed, we know the case of a group of more than a hundred families under the Iang t'ou-se of Tchouo-ni-tse who came to live in the Choei-mouo-keou of Sining belonging to the Li t'ou-se. The whole group changed its name from Iang to Li and acknowledged Li t'ou-se as its chief.

M 551 /13/ however, due to historic events which we shall relate in their place, families under the same t'ou-se no longer bear the same name.

M 582 178 Hence, in this case, formerly the prohibition against marriage between young people bearing the same name corresponded to that forbidding marriage between members of the same tribe or clan. This prohibition makes us think of the great law of exogamy in all its breadth; an exogamy affecting not only the family but also the clan, since here the two merge. Whatever may have been the case in the past, the law of exogamy today bears only on the single family.

M 551 613 The T'ou-jen consider that the notion of name is exactly equivalent to that of family. All those who do not bear the same name, even though they are descended directly from the same ancestor, are foreigners /i.e., outsiders/ to the family. Here is a conception laden with consequences: daughters given in marriage and, taking the name of their husbands, will consequently leave the family and will become outsiders; they will no longer be buried in the family cemetery; since their children bear a different name, they will also be foreigners to the family of the mother. It follows from this that since they do not bear the same name, there is no obstacle to the marriage of the children of the two families. Thus one regularly sees

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